



清康熙年间的北京观象台，上面安放着的由比利时传教士南怀仁设计的西式天文仪器。

The Beijing Ancient Observatory of the Qing Dynasty, equipped with Western astronomical instruments designed by Jesuit Ferdinand Verbiest.

was friendly to the missionaries. He welcomed them to China and invited them to work in the Imperial Court. He especially asked Castiglione to learn the techniques of Chinese brush-work as soon as possible.

Castiglione was allocated to Ruyiguan, Qing Dynasty's Imperial Painting Academy, under the management of Imperial Palace Workshops, where manufacture of all necessities for the emperor and his family was carried out. And his residence was settled in the Dongtang Cathedral, east to the Forbidden City's Donghuamen Gate. First established in 1655, Dongtang was the second church built in Beijing. Rebuilt in 1904 as a Romanesque cathedral,

教导，他们向高高在上、君容威严的皇帝行了三跪九叩的大礼。

康熙一开口，两位传教士就发现，这位闻名欧洲的中国皇帝其实非常亲切。皇帝欢迎他们不远万里来到中国，表示将留他们在清廷当差，希望他们以后在中国不要想家，安心做事，好好生活。皇帝还特别对郎世宁提出要求，嘱咐他不要只画西洋画，还应了解中国画的长处，尽快学会中国的绘画方法。

康熙将郎世宁分派到内务府造办处下设的如意馆。内务府造办处管理着几十个工坊，每个工坊都汇集了来自全国各地的能工巧匠，专为皇室制造各种日常用品和文玩器物。郎世宁去的如意馆，实际就是清朝的皇家画院。

随后，郎世宁被安排到紫禁城东华门外的东堂居住。始建于1655年的东堂是北京历史上的第二座天主教堂。300多年后的今天，这座罗马建筑风格的教堂仍是北京最主要的四大天主堂之一，被通称为王府井天主堂。

从此，郎世宁在北京长达半个世纪的旅居生活正式拉开帷幕。

Dongtang, also named Wangfujing Cathedral, is still one of the major churches in present Beijing.

From that time until the day of his death just over half a century later in 1766, Castiglione lived and worked uninterruptedly in Beijing.

More than 100 years before Castiglione arrived in Beijing, Ricci, the senior Jesuit he admired, was eagerly waiting for the chance to visit then Chinese Emperor Wanli of Ming Dynasty (reigned 1572–1620). He spent near 20 years, making friends with Chinese officials and scholars, learning Chinese culture and adapting to Chinese society, to realize his object. Compared with his experience, Castiglione seemed to be luckier for being invited to the palace so easily.

As a matter of fact, it was not as easy as it seemed. In the 18th century Castiglione lived, Chinese feudal society started to decline from the peak and the thought control was greatly strengthened, in contrast with the situation in the late Ming Dynasty when Ricci lived in China.

Just two months before granting an audience to Castiglione, Kangxi, considered one of China's greatest emperors, drew up a document, the Red Manifesto, and required all foreign missionaries and businessmen resident in china to sign it, stating that they would behave themselves and obey the Emperor's orders. Castiglione signed his name in the document with no exception.

距郎世宁进入北京差不多100年前，他所仰慕的耶稣会前辈利玛窦曾经苦苦等待，才终于得到被明朝万历皇帝（1573—1619在位）召见的机会。为了能够进京面见皇帝，利玛窦在中国各地四处结交权贵、名士，努力学习中国文化、适应中国社会，付出了近20年的努力。如今，郎世宁这么轻易地就被清朝皇帝请进皇宫，从表面看来，他是何等地幸运。

其实，事情并非这么简单。郎世宁生活的18世纪，正是中国封建社会盛极转衰、思想专制空前强化的时期，与利玛窦所处的危机重重然而思想活跃的明末社会不可同日而语。雄才大略的康熙皇帝，也与懒散怠政的万历皇帝有着天壤之别。

就在郎世宁他们进宫面圣的两个月前，康熙皇帝下令给所有在中国的外国人派发“红票”，凡是想要继续在中国居住的外国传教士和商人，都必须在这种“红票”后签字画押，声明自己在中国将安分守己，服从皇帝的命令。刚刚抵达中国内陆的郎世宁，也在上面签上了他的西文名字。

Johann Adam Schall von Bell and Ferdinand Verbiest

With rather high positions in the Qing court, Jesuits Johann Adam Schall von Bell and Ferdinand Verbiest, had made much influence on the politics of Qing Dynasty.

Schall, a German missionary, arrived in China in 1619. He published a book on the manufacture and use of the telescope, *Yuanjing Shuo (Explanation of the Telescope)*. He participated in compiling and modifying the Chinese calendar then known as Chongzhen Calendar. He was ordered to oversee the casting and testing of canons for the Ming court. After the Manchu conquered Beijing in 1644, Schall was appointed to develop a new calendar for the new Qing Dynasty. And he was named to head the astronomy. In the next year, he completed the task, basing it on the Chongzhen Calendar. Shunzhi Emperor who ruled China from 1644 to 1661, appreciated Schall's talent and called him Mafa, which meant grandpa in Manchu language. In 1666 Schall passed away in Beijing and was buried in Zhalan Cemetery.

Flemish missionary Verbiest arrived in China in 1659. He started to preach Catholicism in Shanxi and was invited to assist Schall in Beijing in 1660. He succeeded to head the astronomy of Qing court after Schall died. He also helped cast canons. Respected by Kangxi Emperor, Verbiest persuaded him abating the prohibition on Catholicism and promoted its spreading in China. He died in Beijing in 1688 and was buried in Zhalan Cemetery.